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THE
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THE

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FOR HEATHEN LANDS.

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WE can gather from the grateful letters of our missionaries, given in these pages, the warm welcome our boxes meet on their opening far from home. To touch what has been prepared by loving and thoughtful friends, is an added pleasure, and when the gifts open an avenue to the hearts of our foreign recipients, and give a tender proof of the love that knows no time or distance, it is a simple task to lead their thoughts from the givers to the loving Master, in whose name all is done. So let us continue to send.

FOREIGN DEPARTMENT.

INDIA—Calcutta.

Letter from Miss Hook.

SIGNS OF LIFE.

In most of our schools there is a decided improvement over past years. In some, the acquaintance with Scripture truths was very good, and we ventured farther than we have ever

done, and awarded Bibles and Testaments to such. The happy recipients took them home, and exhibited them with pride to their families; and I am glad to say, that in many homes the children received the sympathy of their parents, and were much pleased with the books. But not in all. Three or four girls have been kept out of school. Of these, one has been sent back, and another is grieving, so we think she will gain her point, and return. In one instance, the aunt of the girl, the moment she discovered what the book was, tore it in pieces, and kept the girl home. We hear she is pining, and with difficulty is induced to eat. These persecutions will, I think, make them love the book all the more, and prize and remember what is stored up in their minds. This troubling of the waters I believe to be a better sign than the calm of indifference. Zenana work has continued as usual. Many new houses have been opened. One very intelligent Parsee lady has been taken under instruction. Some deaths have occurred among our pupils. We hope they have died trusting in Jesus, but what occurs in their last moments is kept from us. Our work must be done in hope. My faith in the blessings promised is strong. A few days ago a new house was visited, in which a young woman told how, some six or eight years ago, one of our ladies visited and taught some members of the family. She then was a little child, and sat and listened as the Bible lessons were given, and they had made an impression. She remembered enough to desire to be taught more. Seed may take long to germinate, but of all that is done for the Lord Jesus, nothing is lost. One of our schools is taught by a widow and her daughter, who have been instructed by our mission. They have never been baptized, though both hope to be, and call themselves Christians. Their school has improved very much during the last year; the children have been taught thoroughly in Scripture. The husband of the daughter is a very bad man, and it would not be wise for us to encourage her leaving him now; better she should patiently suffer, and bide God's time to show her the way to make a public profession of faith. A few days ago one of our ladies

came in with her heart full of the sorrows of a little pupil eight years of age, whose husband had died very suddenly. No other relation being present, the poor child was taken to the burning Ghaut, to put the funeral fire in the mouth of the deceased husband. This is but the first act in the grievous drama of her widowed life. May a kind Providence interfere to shield the tender lamb, or to take her to his own bosom. So much sin and sorrow everywhere, and where the light from above never shines Oh, how dark! When one reflects how much of the world lieth in darkness, our feeble efforts seem inadequate, and one is well nigh ready to faint. We should but for faith in the One for whom nothing is too hard, and the promises that never fail.

Letter from Miss MARSTON.

GLIMPSES THROUGH INDIA.

My work is all engrossing, as never at any time since I have been in India has there been such earnest desire for instruction.

In Calcutta alone there is a population of 900,000, only 10,000 of whom are Christians. In India there are now 100,000,000 women, and only 100 missionaries to teach them,—one to every million. Do you wonder that we often feel cast down and weary with the weight of responsibility resting upon us? Are there no Christian women at home, “sitting at ease in Zion,” who will “come over to help us?”

This, I feel more and more, is the only sowing time; the great ingathering will come when we have entered into our rest. But what has been done is marvellous, when you remember that the army fighting for Christ is a mere handful compared with the opposing hosts.

I returned a few weeks since from a very pleasant trip “up country.” I first visited Benares, the holy city of the Hindus, where I was very kindly entertained by missionaries of the Church Mission. The city does not compare in magnificence with Agra and Delhi, but it is the headquarters of Indian idol-

atry. One sees it here in its most revolting aspect of ignorance and dirt.

We visited first the monkey temple, rather a disgusting place, but curious from the number of monkeys of every age and size. The creatures are sacred, though the temple is not dedicated to "Hanuman," the monkey god, but is a shrine to the goddess Doorga. Monkeys scrambled in every direction, and it was laughable to see them swing themselves from the trees as the worshippers threw them offerings of fruit or rice.

We next visited the golden temple dedicated to the god Shiva. The dome is gilded, but the temple is not large or in any way imposing. The court and holy well are the real objects of interest. The court was literally crowded with worshippers, and a continued stream of men and women were pouring in at the gates. The most beautiful of all the sights to be seen in the city, a view of the river by sunrise, I reserved for the last. We were up long before day; we rowed in a boat slowly along the entire river front of the city. The scene was one never to be forgotten. The city rises from this glorious river, and presents a succession of the most remarkable and varied buildings one can conceive, in every imaginable style of architecture,—temples, minarets, ghauts for bathing, all golden with the morning sunlight. Thousands of natives were bathing in the river, believing that a dip in the holy Ganges cleanses from all sin. As I looked at this vast throng of deluded creatures, I felt a sense of helplessness and hopelessness never experienced before. The thought came: "Who is sufficient for these things?" Thank God, our sufficiency is not in ourselves, but in One who is mighty to save. I came back to the Mission compound and its surroundings, where there is a band of brave missionaries fighting for the truth, and rejoiced that even here in the very heart of heathenism the city was not wholly given to idolatry.

Three societies are working in the city with great encouragement. At a meeting to celebrate the fiftieth anniversary of Dr. Duff's work in India, there were some interesting sketches given of the growth of the work by the Rev. Sal Behari Dey,

a clergyman of the Free Church of Scotland. Addressing the chairman of the meeting, a venerable clergyman of the English Church, he said: "You were educated in another school, another college, but it was far otherwise with me. I came into the institution from the paddy fields, not able to distinguish A from B, and not knowing of any to distinguish. Forty-five years ago a little Hindu boy was enrolled as a pupil in this institution. The boy had on his person the marks of idolatry and superstition. He had a bead roll of the sacred Tulsi around his neck, and on his forehead, nose, and ears were marks of the sacred ochre. His fellow-classmates used to chafe him about that bead-roll and those marks of ochre, and, in fun, sometimes broke the roll and rubbed off the ochre. That juvenile idolater, in course of time, began to read the Bible, began to love the Saviour of whom the Bible spoke, professed his faith in that Saviour, and was baptized, not in any church or chapel, but in the library-room of that institution. And that idolatrous boy who went to the institution with the Tulsi bead-roll and the marks, now stands before you an ordained minister of the Free Church of Scotland." Could you see the boys of the paddy fields as I have seen them, you would feel that nothing less than a miracle, a miracle of divine grace alone, could transform them into dignified and eloquent pleaders of the truth as it is in Christ Jesus, our Lord.

MISS SUNDER writes:—Our Bible class in the Orphanage is conducted entirely in English, so as to familiarize the girls with the Scriptures in that language. Just now, our lessons are from the Old Testament. I want the girls to be quite familiar with Bible history, so that when they go out to their fellow-countrywomen, it will be no difficult task for them to dwell on Bible stories.

INDIA—Allahabad.

Letter from Miss LATHROP.

(Communicated by the Philadelphia Branch.)

STRANGE EVENTS.

I took up an old number of the "LINK" just now, and saw an account I wrote you, before I went home, of a very bigoted priest's family.

The man has several wives and each has grown children, so that now they live separately. Two families are in Allahabad, and others elsewhere, and the old man divides his time among them according to his pleasure, which usually means he stays where the money is most abundant. I wrote you of my efforts to teach the wife of the eldest son of one of these families. Her husband who is one of the masters in the Government School, was anxious to have her taught, and she desired to learn, but the mother did not wish it, and always prevented my entering the house when she could by stratagem or direct falsehood, and yet, knowing her son's wishes, she did not quite dare tell me I could never come. When I came back from America I could not find these people anywhere. I often inquired in the zenanas, but no one seemed to know anything further than that they had gone away, so I had to give them up.

A few days ago I was in the city alone, and heard some one call me from a door-way I had just passed. I turned back and then saw this old woman. She seemed delighted to see me, and wanted me to come in, which I did, and had a pleasant talk with her, and my old pupil, the son's wife.

They had been to a distant part of the city and had returned, and the woman said she had looked every day for me, and now that she had found me wished me to come often and see them. In an outer room I saw a young man, and, on inquiry, was told he was a friend of her eldest son, a Christian, who was without a home and had come there to stay for a time. They cooked for him, but of course did not eat with him. I cannot yet imagine what has wrought this change in them, for

I am sure three years ago no Christian would have been permitted to live under their roof. He and the old lady seem on the best of terms. The younger woman would not be allowed to speak to any strange man, but even she came to the door near which he was standing, with her face uncovered.

One of our missionaries visits the house weekly, and meets with a welcome. I felt when this woman urged me to come and see her often, and especially when I knew the young man staying there was a Christian, that there were elements at work in this country which might yet break down these terrible barriers of superstition and caste, and open the way for a wider diffusion of Christian knowledge. Education is the great power; and while the Government system of enlightening without teaching any religion sometimes makes atheists of Hindus, it does not always, and more and more it is showing them the falsity of their principles. A young son of this family of which I am speaking, long ago followed me into the street, to borrow a Bible, and afterward to ask me some questions about what he had read.

I met with another hopeful incident the same day. In one house are two most inveterate card-players, and their home is the gathering-place of all the old women who can go there. I used to teach them long ago, and often found a group gathered, to whom I always spoke about spending their time so foolishly, and if I could get them to give up their cards and listen, I read to them either from the Bible or from some good book. To-day two of them said: "Now you read and talk to us as you used to do." I opened my Bible at John 3d and read Christ's words to Nicodemus on the new birth, and as we talked about what we read, they expressed so much interest, and desire to know the truth, that I felt greatly encouraged, for they have not forgotten what they heard long ago. The impressions are strong on their minds, and I hope the Spirit may so convince them of what is truth that they will be desirous to possess it for themselves. I have often felt that in these two houses there were almost hopeless cases, but I returned this day reproved for my lack of faith in God's Word as a power to touch the hardest

heart. "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper, this or that, or whether they both shall be alike good." Among our five hundred pupils, some of whom daily, and all weekly, hear of Christ and His salvation, no one can predict who will be wise for themselves and choose Him as their portion. God grant that multitudes of these poor women may yet be found praising Him for their deliverance from heathen darkness.

I am very much pleased to see the degree of interest manifested in the Bible by some Brahma ladies. The Brahmos profess to have given up idolatry, and for a time this was considered a long stride toward Christianity; but they are as bigoted in their liberality as the Hindus in their exclusiveness. In some ways their system is an improvement. They do not worship idols, and do educate their women, and refrain from giving them in marriage as children. But they refuse to believe in salvation through Christ, and look to their good works alone as a passport to heaven. One of the women I speak of read her Bible and spoke so freely and confidentially of things I feared she did not believe with seriousness, I said to her: "You know it is not those who say, Lord, Lord, who will be saved, but those who in their hearts believe and try to serve Him and keep His commandments." She instantly became serious and said: "Did you think I did not believe what I was saying? I know of this way of salvation, but ever since the lady has been here and taught me, I have depended upon nothing else, and while I often do wrong, I know that God, for Christ's sake, will pardon me." A few months since she lost her only child, and said she had been helped by her trust in God to give him up. She confessed she did not talk much to her husband of these things, although she prayed before him. I urged her to speak to him. Two years ago this young woman was a widow in a Hindu father-in-law's house, but her brother became a Brahma and he at once determined to remove her from bondage. He took her away on some pretext, and she never returned, but shortly married a friend of her brother, and came to Allahabad. She is a lovely woman, and I hope

we may have the joy of seeing her openly confess Christ. At all events she can live a Christian life where she is, as it would be almost impossible to do in a Hindu household. I believe this is sometimes done, but it subjects one to fearful trials to refuse to worship idols in such a house. Within the last few days I have heard of two of our old school-girls who, in their own homes take no part in idol-worship, but morning and evening pray. This may seem a small thing as you read it, but to us it is a very great deal, as it gives us hope and encouragement to work on in faith.

The workers may be faulty, but the amount and importance of the work cannot be overestimated. The Lord has set before us a wide open door, and I am thankful we have been and are able to do as much as we are doing to enlighten and elevate, and, I hope, to Christianize this most interesting people. Our last report shows 240 families visited and 8 schools. One I gave up on account of the inefficiency of a teacher. We have been asked to go to one more out-station where are several families desiring regular teaching. A great part of the out-station work does not enter into any enumeration, as it is only giving tracts and speaking to whoever will listen.

Letter from Miss JONES.

(Communicated by the Philadelphia Branch.)

A HINDU MOTHER.

My work was never so interesting as it is now. I wish I could take you from house to house and let you see these dear women whom I have learned to love. It would be so much more satisfactory than my trying to tell you about them thus. Many of my women seem deeply concerned about the truth, and several, I believe, are earnestly seeking the light. I never realized Jesus' presence and power with me so much as during the few weeks that have passed of this new year. The hours spent with these women have been indeed delightful, and all because God's Holy Spirit seems to be working in the hearts of so many of them. I trust you will bear with me while I tell

you of a few of these times of blessing, that you may see your labor is not in vain and be encouraged in working and praying for poor heathen women. It is the Lord's doing so I do not hesitate in speaking of it.

I have told you of the death of a woman about fifteen years of age, of whom I had every reason to believe that she died trusting in Jesus. I wish now to speak of her mother. She is one who has been taught for a number of years, and has been reading only the Bible with me for nearly three. She is one of my most interesting women and has long known the truth, and, I believe, has often been under conviction, but never seemed to be able to overcome the fear of persecution from her friends and neighbors enough to accept Jesus. Her life has been full of sorrow, and the death of this, her only daughter, seemed to be the bitterest drop of all. She was almost wild with grief at first, but has lately become more peaceful, and is now earnestly seeking pardon in Jesus' blood. I have had some blessed times with her, during one of which she said to me that she could never forget the change that came over her daughter after she received Jesus and believed in Him. At first when she found she could not recover she was afraid to die, but after she accepted Christ as her Saviour all this fear was taken away, and she spoke assuredly of her acceptance with God, and seemed peaceful and happy. She said when she was dying: "Jesus has come for me; do you not see Him standing beside me, mother?" The mother said she could see nothing, but the dying girl was so sure that He was there that the mother felt it must be so.

After she had finished telling me of this, she said she knew that there was something in this, and that she wanted the same Jesus to save her that had saved her child. She has, at times, since told me she was trusting in Him. I believe, dear friends, that she will, with her daughter, stand among the redeemed, and the thought makes me so glad and thankful.

A few days ago, I went on my usual visit to a poor, ignorant woman, in whom I have been interested for some time. She told me that she had given up worshipping idols, and was praying to the true God. This day I found her much troubled, as

her husband was away, and she had no money to get food for her two little children. You could better understand what this sorrow meant if you only knew the helplessness of these women under such circumstances. She told me all about it, and asked me to pray for her, which I did. After I had finished, to my surprise, she began praying for herself aloud, without my suggesting it to her.

I wish you could have heard her simple, earnest prayer. It was without form in beginning or closing ; she simply told the Lord how sinful she was, and, while the tears rolled down her cheeks, pleaded with him for forgiveness and a new heart, through Jesus. She then asked that her husband might be protected and blessed, and that she might receive the needed money for food. I knew she was a sad, weak-minded woman, but I could not doubt but that God would hear and answer such a heartfelt prayer. She told me the next week that the Lord had answered her prayer ; that she had received word from her husband, and the money she needed. She said she knew now that the Lord was true and answered prayer.

My hour with two women who are sisters-in-law is usually a very blessed time. Both are studying English and can read the Bible for themselves. They are now reading in St. John's Gospel, and their last lesson was about Christ, the Bread of Life, in which they were deeply interested.

I was much pleased with many things they said, and was led to sympathize with these Hindu women, as never before. One of them said to me : " This is just the kind of religion we want ; one that can save us from sin. Although we may worship idols and offer sacrifice and bathe in the Ganges every day, we never get rid of sin, but continue to have the same sad, burdened hearts and darkened minds. The time of small-pox or any of these dreadful diseases we worship the goddess, hoping to escape the disease, and then when we or one of our children get it, we say the goddess is angry, and try to appease her wrath, although we have done all we could to worship and please her before." They then both told me that they had no faith whatever in their religion, but believed Jesus was their Saviour and died for them.

INDIA—Cawnpore.*Letter from Miss WARD.*

FOR WHAT WE ARE GRATEFUL.

We have a little prayer-meeting in our "Home" every Friday evening, after the week's work has been done, to commend the words we have spoken to His care, who can prepare the soil and make the seed to grow. We can only plant and water and then leave the result with Him. The new year has opened brightly for us. We have about eighty zenanas, seven or eight schools, besides the teaching at the Ghats. The last I am obliged to leave to others, for two reasons. One is on account of the language, as I have learned Bengali, and most of the women who go to the Ghats speak Hindu. We need three languages—Bengali, Hindu, and Urdu. I am hard at work on Hindu now, but cannot yet speak fluently. Another reason, my throat refuses to do its duty after speaking or singing much in the open air. We have a very pleasant set of workers now. Of one a zenana woman said: "You should hear *my* lady. Why, when *she* speaks, pearls drop from her lips." Two of our women, perhaps more, have left off the worship of idols and believe in Jesus. Many are interested, but some would be glad to have us leave the Bible behind us and merely take its teachings, but we will not go to them without we are allowed freedom in that respect. My magic lantern is doing its duty in helping on the work, and takes much pleasure into the darkened houses. In one place where we showed it some nights since, the women heaped blessings on us, and said: "May God give you pleasure, as you have given to us." To-day I had it in one of the houses, and the women want it some day again, promising to invite their friends, so as to make a large company. The people of Cawnpore, I think, are not quite as strict in keeping the women out of sight as in some places, and we have no difficulty in gathering companies here and there, and as we show and explain the Bible scenes, we hope some truths may find a lodgment in their hearts.

One zenana woman was so anxious to learn herself, and have

her daughters, that she has gathered some of the neighboring children in her home, was to form a school, and to have a teacher daily. We feel we cannot visit our zenanas oftener than once a week, but for our schools we try to provide a native teacher daily. We have now seven small schools, numbering from twelve to thirty pupils each.

The dolls which were sent have come safely. The sack or roorta worn by the little school-children would be acceptable. If made of colored flannels or other woolen material, they would be good for our cool season. They are quite particular to have them made like those worn here, and not like those worn by the English.

The box has arrived from our Boston friends with every thing in good order. I can appreciate just how busy the people are in America, and it certainly is good in them to be thus thoughtful of us. The books in the Boston box prove a great addition to our library. We are reading one aloud now, as we gather in the sitting-room for the long winter evenings. If any one asks for hints as to articles for boxes, please name table-linen and towels.

April 6, 1881. Some weeks since one of our native teachers came to me saying there was a district called Colonel Gunge in the western part of Cawnpore, where there was no girls' school, and the children were willing to attend one if we could open it. So we rented a little place, and found a native Christian woman who would teach in it three or four hours a day. At first there were only six or seven children, but the number has gradually increased, till we now have twenty-two names on the roll. Sixty dollars a year will keep it running.

The children in this school are mostly Mohammedan. They wear trousers made of calico reaching to the ankle, a little roorta or jacket, and a strip of cloth thrown over the shoulders. They look very bright, and it is a real pleasure to go once a week to examine them in their lessons and teach them to sing. At this time they get a good Scripture lesson, and it is very much like a Sunday-school on week day.

The work at Cawnpore still continues full of interest. New

doors are continually opening to us, and we could easily keep two or three more ladies busy and many Bible-readers.

Lately we have been obliged to remit the "Ghat" work as there has been no time for it, but now we are crowding a little of it into the early morning. We sometimes have very interesting talks there with women who never could hear the Gospel in any other way, and when we are able to go regularly we meet some who have taken the trouble to go the second time on purpose to find us again.

Letter from Miss GARDNER.

INTERESTS DAY BY DAY.

Our work is spreading rapidly. The lack is more of workers and means than of opportunities to teach "the unsearchable riches" in this far-off land.

The work that interests me most is my own little school. It is one of many that have been started, and I call it mine because I teach in it, and because it is supported by the boys in the Seventh Avenue Mission School once in my class, and seems very precious in my eyes. It consists now of sixteen children, and every Friday I go and drill each one separately on what has been learned during the week. In order to do this, I am obliged to practise two languages besides the Bengali which I teach in the zenanas, but as they are all beginners, it is not very difficult to do so. The best part of it, however, is the Sunday-school. I there gather the children around me and teach them to sing and recite Bible verses. I can honestly say this is the very pleasantest hour in all the week. I am sorry when I can make no excuse for staying longer. "For God so loved the world," etc., is their last verse, and I wonder, as I look into their faces and hear them repeat it, if it will sink into their hearts and be a comfort to them as it has so often been to me. Our work is indeed casting seed upon the waters; we cannot often see the slightest result, but we know it will spring up and bear fruit, for are there not the promises?

April 10, 1881. About a mile from Cawnpore there is a village called Gunge, in which the people cling to their original ideas about women and education with great tenacity, making it very difficult to reach them. Going out there two or three times a week to teach in some Bengali families it occurred to me that it would be a good thing to get up a school in the bazars like some of those we have in the city, and certainly there seemed children enough to start a dozen schools, bright-eyed, dirty-faced little girls as plenty as they could possibly be. Nor did they seem to belong to any body, running here and there, with shaggy hair and a bit of cloth wrapped around them. I thought it would be the easiest thing in the world to collect them together for teaching, so I confided my plan to the head Bengali Babu, whose wife I was teaching, and who speaks English beautifully, and he entered into it with great interest, promising to help me. So I hired a room and set up school. Not being able to find a suitable native teacher, I decided to teach them myself. We opened the first day with six, which is a good beginning, and a woman was engaged to collect them and as many more as she could find and bring them again the next day. But, alas, in the meantime the news was spread that a Miss Sahib had come out to make them Christians, and the "big man" of the village, a stout old Mussulman, forbade the children to come, or the dai to bring them, and I did not know quite what to do. There was only one thing that I was determined not to do, and that was to give up the school. Two little girls of low caste stood by me and came every day, and by and by others came in and looked—stared is the better word,—but flew off like frightened deer if I tried to detain them, and so I have kept on for the last seven weeks, the school slowly increasing one by one, till last week, when I closed it on account of the intense heat and the distance. Besides the little girls who formed the school every day, a dozen or more women came in, and sat down to listen.

CHINA—Peking.*Letter from Miss COLBURN.*

ANNIVERSARY IN CHINA.

January 31, 1881. The first day of the Chinese New Year occurred on Sunday. The stores were all closed, not from any observance of the fourth commandment, but, alas! from heathenish rites and worship. Amid the noisy demonstrations around, in our own courts were gathered those who were engaged in the Scriptural lesson of Elijah's reproof to the idolatrous worshippers of Baal. At a later hour a sermon was preached on the beatitudes, showing the difference between the true blessings and those which are invoked from the false gods. The day closed with a prayer-meeting, when prayers of unusual fervor were offered by those who were about to go out for a season to their heathen homes, and several expressed the desire to win their friends to Christ at this special season. That their efforts may be blessed to the salvation of some let us earnestly pray. Our Chinese people enjoyed the week of prayer, attending most of the union services. The foreign meetings were held each evening of the week, the last one being here. It was largely attended and an interesting occasion.

Letter from Miss BURNETT.

OUR OCCUPATION.

Feb. 1, '81. Our school register shows an enrollment of 54 pupils for 1880. Of these, 29 were boarding, with an average of 22, and the remaining 25 day pupils. While some of the latter had been constant attendants, others, on account of sickness and various reasons, have been irregular, making the average not more than 9 or 10. Considering the difficulties existing, even this is encouraging. Of this class, I would say they are bright, interesting children, winning our hearts by their simple, affectionate ways. Each day they are present at the morning worship, and at the services every Sabbath. At the Sunday-school they are interested in the lesson, their teacher

Ruth, assisting them during the week in preparing it. Daily they study Christian books, which they buy for themselves and also for their friends. A dozen catechisms and 50 primers are sold in the interval of two months. Thus Gospel truths are carried into the neighborhood. Of the boarding pupils, eleven are professing Christians. The eldest married a convert, and has gone to a Christian home. Fourteen are between the ages of six and twelve, too young to take care of themselves, consequently this department has much the nature of a nursery. The larger girls assist in sewing, washing, and other domestic duties. In addition to Chinese character and elementary lessons, our pupils study the life of Christ and evidences of Christianity, receiving topics which they study until well understood, and can be recited with a good degree of completeness.

Garments have been cut and made under my immediate inspection, that no material should be wasted. The day pupils have been furnished with a breakfast, and each a cake between the morning and afternoon session, but no clothing has been given them, though in some cases they have been but poorly clad and have suffered from exposure. Fuel is a great item of expense in this cold climate. Receiving Chinese guests has consumed much time, and must be regarded one mode of labor. Several families have been visited, and, directly or indirectly, the truths and claims of Christianity presented, and never have I met with other than the kindest treatment.

Letter from Miss KIRKBY.

STRANGE CUSTOMS.

Feb. 13, '81. The Chinese New Year has just passed. A few days before the end of the old year, I was riding in a cart with one of our pupils. We noticed men passing with baskets full of evergreen leaves and sesamum seeds. My pupil explained that on the last night of the year all the people put these seeds and leaves on the stone floor of their houses, and place a dish of food for the gods on a bench covered also with leaves and seeds. In the night the gods are supposed to come

to the house, and their steps are heard walking over the leaves. The question was once asked : Why it was, if the gods ate the food prepared for them, that as much remained the next morning as there was when the household retired at night. The reply was that the odor was gone. There is also a candy day. About that time some kinds of candy are sold that are not sold at any other time. To eat the candy is very well, but the Chinese put it to an additional use. In nearly every house there is a kitchen god, set up in a little shrine above the heads of the people. Candy day is the day when the god makes a visit to heaven. The people know that their lives have not always been what they should be, but they want the god when he goes to heaven to tell a fair story ; so they buy candy, and rub on his lips, at the same time burn incense, and ask him to cover their faults when he goes to heaven. In the evening the women shut themselves up in the house while the men take the god, which is made of paper, out into the court and burn it, firing fire-crackers at the same time to help the god up. If the women were present the god could not go. It is painful to see how these children, who profess to believe in God, still cling to the stories they have heard from babyhood.

“ Christianity, in some of its forms, is no new thing in China. There is a strong probability, to say the least, that the Gospel was preached in China, and churches founded, during the first century. According to the ritual of the Syrian churches on the Malabar coast and in Persia, the apostle Thomas himself preached the Gospel and founded churches in China. Assemanus, a learned Syrian historian, maintains the same view. Mosheim says : ‘ There are various arguments collected from learned men to show that the Christian faith was carried to China, if not by the apostle Thomas, by the first teachers of Christianity.’ He also states that ‘ Arnobius, writing about the year 300, speaks of the Christian deeds done in India, and among the Seres (Chinese), Persians, and Medes.’ Chinese history also, makes a clear reference to Christianity in China at this period. On the whole, the historic testimony is quite united and strong in favor of the view that Christian churches were established in China during the first century.”—From *China as a Mission Field.*

JAPAN—Yokohama.*Letter from Mrs. PIERSON.*

OUTSIDE WORK.

April 2, 1881. The schools that I visit with a native Bible-reader for the purpose of teaching the Bible continue their interest in that blessed book, and are making some progress in knowledge of the most valuable kind. All the scholars from one of these schools came to visit the Home last Saturday afternoon. There were thirty of them, their teacher and a friend. After entertaining them for an hour or more, we talked to them about Jesus and His salvation; how He loves little children and desires to make them happy. After singing some hymns, and prayer, they returned to their homes delighted with all they had seen and heard. A crowd of people always gather at that place, for whenever it is mild weather the doors are open, and, being in a very central location, many who are passing by pause to listen. Thus is the good seed being sown in many hearts which God can ripen and perfect.

We are constantly receiving invitations to visit new places, and we go whenever we can, always regretting our want of time to accept every such call. Some of the women who attend our meetings are candidates for baptism and have been accepted. I do not think God suffers one grain of holy truth, which has been sown in humble dependence upon Him, to be lost. Many striking incidents have recently fallen under my observation, proving His power, His faithfulness, His love!

The members of my advanced Bible-class are finishing that course of Scripture study which they have been pursuing for three years; they are now on the closing incidents in our Lord's life upon this earth. It has been delightful. I asked the Lord to give me health and strength for this especial work of Bible-teaching, and to permit me to lead them through the life of Christ. He has heard and answered my prayer, and more abundantly blessed my own soul than I could ask or think. Our dear Christian girls are also inspired to seek the highest attainments and to enter into the highest possibilities of the

life which is in Jesus. Their spiritual being is intensified, their faith and energies vitalized, and the Holy Spirit is working silently but powerfully in their hearts. It is my desire that these rich blessings may, like living springs, flow out into this moral desert of Japan until it shall blossom as the rose. The last girls' meeting, held before the holidays, was delightfully refreshing. One of our Christians said she had been fighting many battles with her spiritual enemies since her conversion, and now she was learning to trust in the perfect Saviour for deliverance from every sin, and for the victory, and she asked her companions to pray for her that God would abundantly give her His Holy Spirit. There were many other touching testimonies and requests for prayer. We believe this to be the beginning of better things than we have yet seen.

Letter from Miss FLETCHER.

A ROYAL VISIT.

March 16, 1881. The visit of King Kalakaua, of Hawaii, was thought a fitting occasion for the Japanese Christians to present their thanks to their brethren of the Hawaiian kingdom for the generous donation from them to be applied to the building of the first Christian church in Japan. The sum of \$1,000 was sent in 1853, and in 1870 the Union Church, in which we worship, was erected. It was in this edifice that the ninth anniversary of the organization of the church membership was held on Thursday the 10th inst., and his Majesty Kalakaua honored the native assembly with his presence. His appearance was that of an ordinary gentleman, portly and dignified, and the two Americans accompanying him as his suite added to the simplicity of the royal party. The event of the occasion was the presenting of a copy of the New Testament in Japanese to the king, and the short address of the venerable native pastor, to which the king replied in English, both addresses being interpreted for the benefit of the king and the audience. We hope very much that the Lord will use this

man to represent his Christian kingdom in this heathen empire, and his public expression of interest in the mission work here, and his desire to see Japan become a Christianized country like his own, will, no doubt, have great weight with those who heard his words. May God grant it! The king's visit is saddened by the late news of the death of the Czar of Russia. The emperor has ordered the court into mourning, and the festivities which were planned in honor of Kalakaua are suddenly ended. Kalakaua himself has retired from the public, for how long I do not know.

GLIMPSE INTO MY SCHOOL.

No one who has not had experience in foreign mission work can conceive the difficulties, the unforeseen, and, in human strength, the unendurable trials that surround the foreign missionary. Physical strength is tried by climatic influences that almost inevitably undermine the constitution, weakened year by year by almost incessant exertion; mental force is put to a terrible test in the struggle to acquire the language of a people opposed in every element of their nature to western thought. Modern intelligence and spiritual power, in constant combat with the powers of evil and darkness, must succumb, unless reinforced from and in constant communication with the great Captain of our Salvation, whose we are and whom we serve. My mission, outside of the Home as well as in, is almost entirely to the children, and my thoughts seem to go out after them more than to the older generation of pitiable ignorant ones. From the swarms in the streets we gather in, Sabbath after Sabbath, thirty, forty, fifty, sixty, of all ages, sizes, and both sexes; children who are growing up without a knowledge of any thing outside of their own miserable existence, with no thought of a God, a heaven, or a hell, nothing in their minds but emptiness, nothing in their hearts but sin.

Besides the school conducted for the "Home," there are three outside in the city, which are visited regularly and instructed in the Bible. One of these I have under my care. The teacher is an adopted brother of a pupil, and desired our patronage that, nominally, it might be a Christian school, and not a private affair of his own. The adopted sister does most of the teaching, and I visit and examine the scholars now and

then. If our American friends could have gone with me to the place when I paid my visit last week, they would have thought it time indeed for help to be given to Japan, if the Japanese could do no more to help themselves even to temporal comforts. The afternoon was cold; a driving snow-storm came from the north, and melted as it fell on houses, trees, and ground. The house is only a short distance from us, and O Yei San, with paper and umbrella and high wooden shoes for out-doors, went on before, while I came afterward with waterproof and overshoes. She stepped high and dry over the muddy and slippery places, while I hardly got through without sticking fast or tumbling down. So much for the personal convenience of civilized attire. When I reached the place, the low wooden rain-doors were slipped aside, and I stepped from mud out-of-doors to mud indoors, the floor of the lower apartment being simply a platform raised a foot or so above the ground. In this apartment, scarcely ten feet square, a dozen children sat, with their teacher, on their heels, waiting for the appearance of the foreign teacher. I cannot learn to double myself up on the floor in the native fashion, and in respect for my weakness a seat two or three inches high is placed for my accommodation.

We began the lessons with verses from the Bible, recited in concert, such as: "Seek first the kingdom of God and His righteousness, and all these things shall be added unto you." "God is a spirit, and they that worship Him must worship Him in spirit and in truth." Afterward came the Lord's Prayer, all in Japanese, of course. Then followed questions on the Old Testament stories of Abraham and Isaac and the flood. We use the book, "The Story of the Bible," with its beautiful illustrations, and the children catch the meaning very quickly, while the events are impressed upon the mind. The story of the creation, of Cain and Abel, of Noah and the ark, and others, were very well known; but one little girl insisted on calling all the inhabitants of the earth by the name "Kain," or Cain. I talked to them a little about the new hymn they were learning, and about the blessed Saviour, who died that we

might not perish like the wicked in the flood, but might love Him and go to dwell in the happy land where He lives forever. When we had sung the hymn, O Yei San made a prayer; they all joined in the Lord's Prayer, and then the scholars gathered up their lunch-boxes (they are in school from 8 A.M. to 2.30 P.M.) and umbrellas, slipped their feet on their "getas," and said *sayo-nara* until they were all out of sight. After a little talk with the teacher, we said *sayo-nara* too, and made our way home. Who prays most, helps most. May our friends, young and old, remember that in their thoughts of us and our work.

CYPRUS—Larnaca.

Letter from Mrs. FLUHART.

TRADITIONS.

Aside from the facts we have in the Acts of the Apostles concerning the early missionaries to Cyprus, a Greek tradition says that when Barnabas visited the island in company with John and Mark, he fell a victim to the fanaticism of his countrymen, and was stoned to death in his native city. His friends are supposed to have buried his body under a cavit or karub tree in the plain of Salamis, A.D. 477. When the bishops were struggling to retain their freedom, a shepherd at Salamis discovered the body, and with it a copy of the Gospel of St. Matthew, written by the Cyprus saints. As an expression of his gratitude, the Emperor Leno confirmed the church of Cyprus in its absolute independence, and bestowed upon the archbishop peculiar honors, which he continues to enjoy. Among these were the wearing of purple silk robes, a gold-headed sceptre, the title of Beatitude, and the privilege of signing with red ink, only customary with the emperors.

Another tradition says that Lazarus fled to Cyprus from the persecution of his countrymen, or was exiled by the Jews. He was afterward joined by Mary, the mother of our Lord, and settled at Citicum (probably now Larnaca), where he lived forty years as the bishop of the little church. His grave still exists there, and also the Church of St. Lazarus, named for him.

Home Department.

Spring Meeting.

A meeting of the W. U. M. S. was held, May 4th, in the Chapel of the Incarnation, New York, the Rev. Mr. Herr presiding. Peculiarly appropriate selections of Scripture were read and commented upon. Mr. Herr noted the fact that no such proclamation of the Gospel had been made during the ministry of our Lord as by the woman of Samaria in St. John iv, for the whole city was moved by her story. Commenting upon St. John xii, he remarked that Mary's breaking the box of ointment was symbolical of our Lord's departure from the world, for not until the box was open did the aroma of it fill the house, and not until our Master was taken away from the earth was the joy of His salvation fully known.

The Rev. Dr. Holcomb, recently returned from India, gave an interesting account of all the missions there and their growth in Christian membership. Of our own he said: "I am happy to bear testimony to the success and faithfulness of your missionaries, who were my friends and neighbors in Allahabad. Their work deserves the highest commendation and endorsement. No work in India is so important as that of teaching, and no teachers are more faithful and efficient than yours. It is hard, self-denying work. The pioneer in organized zenana work is the W. U. M. S. For this reason, as well as because of its undenominational character, it deserves our warmest sympathy. Being thus independent, it avoids evils which other Boards often encounter.

"India is, in many respects, the most important and interesting mission field in the world. Its vast extent and its popula-

tion of 240,000,000 appeal to the heart of Christendom. The Son of God was manifest that He might destroy the works of the devil, and here is found, in Hindu caste, the great masterpiece of the devil. I know that God has shown favor toward India. It already numbers 500,000 converts to Christianity. The work of teaching and superintendence of schools is given very much into the hands of missionaries.

“There is no place where God is so much dishonored as in India, and Jesus means to have it for His crown.”

PHILADELPHIA, *May 17th, 1881.*—WHEREAS: In the providence of God, one of the oldest and most devoted members of our Board, has been called to her eternal rest; one who was among the originators of our Society, and who was ever faithful in her allegiance and attendance upon all its duties, therefore

Resolved—That in the death of

Mrs. J. W. EARLEY

our Society has sustained a heavy loss, which will be felt not only by her personal friends, but by all interested in the missionary and benevolent work to which her prayers and efforts were so long and faithfully consecrated.

Resolved—That we will do well to emulate her humble, prayerful, and consistent Christian character.

Resolved—That as a Board we hereby tender our sincere sympathy to her family in this, their sudden bereavement.

Resolved—That a copy of these resolutions be sent to the Misses Earley as an expression of our appreciation of the long and faithful service of one whose gentle and loving spirit endeared her to all.

Mission-Band Department.

What I Saw in Burmah.

I spent three weeks in Rangoon, in Burmah, which is a beautiful country, with grand forests. We were delightfully situated while there, in a little house near the good missionaries, about two miles from the city, which is noisy and dusty. Buddhism is the religion of the country; and one of their grandest pagodas is in Rangoon. The Feast of Lanterns was celebrated during our stay in Rangoon, and for two or three nights the illuminations were wonderful. We went to the pagoda on the morning of their great "Worship Day." It was an interesting and pretty sight to watch the groups of men, women, and children crossing the green lawns of the public gardens in their gay silk costumes, and bright kerchiefs about their heads. The pagoda is built on a high elevation, which is ascended by a flight of stone steps, much out of repair, and covered by curiously designed and carved archways. The stairs bring you to an immense platform, from the centre of which rises the pagoda, of immense height, in a solid mass of masonry, which gradually narrows to a point crowned with a golden "Tige," studded with jewels. On four sides of this gilded cone are curiously constructed temples of carved wood-work, in which are various images of Buddha in marble and metal. Before them are offerings of flowers, incense, and candles, and men, women, and children kneeling in prayer with folded hands, to all of which the placid images seem sublimely indifferent in their stony calmness. Worshippers were kneeling be-

fore the pagoda itself. We watched one young mother directing the devotions of her daughter and little son. The boy grew shy, and ran to his mother, but the little girl seemed pleased at the notice taken of her. She pretended to be unconscious of our presence, and repeated her prayers most devoutly, but she could not resist an occasional glance to see how we regarded her. The mother was pleased at our interest in her children, and rose, smiling. Oh, how we longed for Burmese tongues to direct her and the dear children to the "gentle Jesus" of our childhood! We could only exchange smiles, and pass on. In a little while we noticed little family breakfast parties all about the platform. Each family brought its own breakfast. It was like a picnic on a large scale. It was a pleasing sight, after India, to see the mother presiding at her own low table; the little children were helped first; the father was in his place, and sometimes the grandfather and grandmother. The Buddhists have no caste; they are very hospitable, and admit strangers to their board. We walked freely in and out of their temples, and among their people, and in no case did any seem displeased. The missionaries are doing a good work among them. We visited a large boarding school, under the care of two ladies, and were much pleased with what we saw. We were rather fortunate in the time of our visit to Rangoon. The half-yearly meeting of the "Karen Home Missions" was held shortly after our arrival. We attended service on Sunday in the Karen chapel, and saw the delegates from the various towns and villages. We were told they represented 60,000 Christians. A Karen preacher conducted the service; the chapel was full. Seldom has any sight moved me more. Of course we could not understand what was said, but when they all arose to sing the praises of our common Saviour, I could scarcely keep from weeping.

Our Messengers.

Do you know what becomes of the MISSIONARY LINKS that are left after the mail-bags are filled for our regular subscribers and carried to the Post Office? Our messengers are not the telegraph boys, with their blue coats and brass buttons, nor the letter-carriers, nor carmen, nor expressmen. Let me introduce you to a few. A heavy knock at the door of No. 41 Bible House tells us that one is waiting for his package. He is a brave, brawny, Swedish sailor, who makes a voyage every six weeks to the Isthmus of Panama. He is a Christian sailor, and comes for a package of good reading for the sick sailors in the hospital. It would make your arms ache to see what a load he carries, for he knows that they are doing good. The chaplain is glad to have such reading for his sick patients. Our sailor tells us that the colored people, too, will, for hours, pore over one page of the LINK, and on his last trip he divided the package and sent some on to Peru. We have a converted Romanist for another volunteer messenger. She carries LINKS into the parks, the mission schools, and street-cars, and says that many read the glad tidings of salvation here who will not read the Bible. May we not number some of our young friends among our messengers? When the LINK has been read, who will take the little seedling and plant it in some other home for His sake who cares for the perishing heathen as well as for us?

H. E. B.

My Thanks.

April 2, 1881. To the kind friends who have helped in sending out a most useful and valuable mission box:

“Better late than never,” is a pithy saying that has much good sense in it, and, therefore, I come to you

now to tender my best thanks, and to make a thousand apologies for having delayed so long. I have received a number of pretty little dresses from the band of "Willing Workers;" the dresses are just the right size, and suit my girls admirably. Indeed, the orphans look so smart in their new attire that I hardly know them, transformed as they are from Cinderellas to princesses. Truly, the kind donors have sent us what we most needed, and their gifts have helped me much. From "Bishop Cummins'" Band, Baltimore, we have received some very pretty dressed dolls. These I gave as special prizes to the very good children. They have been much appreciated; my girls send their best "nomoshkars." This "nomoshkars" is a very convenient word; it is used as a salutation: good-morning, good-afternoon, good-evening, good-night, as the case may be; it means "thank you," when any thing is acknowledged; it signifies "I beg your pardon," if any one happens to knock against you inadvertently; it is also employed as a farewell; a volume of meaning is conveyed in the mere tone of voice in which the word is uttered; so my girls send you their "nomoshkars" for your kind favors to them. I hope the distance that the word has to travel will not alter its meaning! Our best thanks are due to the "Star of Bethlehem" Band, Fairfield, for some basted patchwork, very ingeniously put together. Mrs. Jane Lewis, of the "Western Star" Band, deserves our grateful thanks for some dressed dolls sent by the children of the St. Louis Protestant Asylum. We are getting into a galaxy of stars here, so I must hasten on to other matters. Dear little Lillie W. Hutchinson, of Walnut Street, Philadelphia, has sent us twenty-four dressed dolls. We thank her very much, and praise her industry and skill. She is a busy bee, and has verily improved "each shining hour." Miss Passingden's scrap-books have afforded much pleasure, and have helped to relieve many a weary hour. The little ones and I are much obliged to the kind lady who has spent much time, and has taken much trouble, in preparing these books. The bright colors render them very attractive in the eyes of the children who occupy my nursery. Some of the natives of this country do not understand pictures. I will tell a little story on this subject.

I once showed an old servant the likeness of one of my cousins whom he had often seen. "Who is this?" I asked. The old domestic scratched his head, looked long and doubtfully at the portrait, and then said very gravely: "I cannot tell, unless, indeed, it is the horse in the stable." (!) A pretty little spaniel lying curled up in the centre of a drawing-room was taken for a *cow*, and so forth. Thus, you see, the eye needs training, too, quite as much as the native heart and mind. The sample pieces of dry-goods sent by Miss Passingden have been put to all sorts of uses. Some of them were large enough to be turned into combination-jackets for some of the babies. Others have been let into counterpanes, etc. Nothing has been wasted. I keep a large box of odds and ends with which many a Christmas present has been contrived and prepared. If you could come in here some day and see my store, you would be greatly amused at its variety. I am sure some beautiful dressed dolls from the Mission Band "Shining Lights" have afforded my flock a vast deal of pleasure. The account of the organization of the Band was a very interesting one, and we hope that the "Lights" may shine on and shine forever, till they reach the bright and glorious land where there is no darkness. Perhaps you will now like to hear a few words about our Orphanage. We have, at present, seventy inmates, varying from the age of twenty-four to that of fourteen months. The eldest is one of the Orissa famine orphans. This famine took place in 1866, and vast numbers perished, after they had done all they possibly could to sustain life by eating chalk, dried leaves, and roots. Our school has its classes in the morning, from eight to twelve; in the afternoon they sew for the Calcutta police, for this work yields us a good income and helps along the school. Eight of our older girls have been put into what I call the "Normal Class," and are being trained as zenana teachers; some of them promise well, but I hope the whole eight will be useful in the future. Many a child just picked off the streets is here a wandering Arab. Will you pray for them all that they may give their hearts to Jesus now? I am, yours gratefully,

A. S. PAGE.

RECEIPTS of the Woman's Union Missionary Society from
March 26, to May 26, 1881.

MASSACHUSETTS.

Boston, Miss S. L. Waterbury, . . .	1 00
Boston Branch, Mrs. Henry Johnson, Treas. (See items below.)	1,051 30
	<u>\$1,052 30</u>

CONNECTICUT.

New Haven, Mrs. Russell Hotchkiss, annual subscription, . . .	\$5 00
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NEW YORK.

Bridgehampton, L. I., "D. M. Miller Memorial" Band, per Miss M. E. Rose, for "Belle Miller," Calcutta, 50; "Link," 5,	55 00
Brooklyn, Ross Street Presbyterian Church, per Mrs. C. T. Brooks, for Miss Ward's work,	62 00
Collection of Miss M. Messenger,	112 25
"Plymouth" Band, of Plymouth Church, per Miss Millie D. Halliday, for Miss Kirkby's salary,	280 00
"Light-Bearers," of Church of the Pilgrims, per Mrs. H. D. Atwater,	91 00
"Scudder Memorial" Band, per Miss K. Scudder, for Miss Ward's work,	40 00
Old South Union Band, Miss E. E. Burke, Treas., to constitute Mrs. OGLIVIE JUNG and Miss A. M. STEWART, Life Members, of which 6 from ladies of the Reformed Episcopal Church of the Reconciliation, viz.: For support of "Hisa" (Mary Reed), in Japan, 60, and for her salary as Bible-reader, 36, For support of "Miki," in Japan, 40 From Mrs. Joseph H. Patten, for work in India, and for Life Membership of Miss AGNES SUNDER, of Calcutta, 50	186 00
Total,	186 00
Coxsackie, Miss A. G. Fairchild, 5; Mrs. E. F. Spoor, 5,	10 00
Elizabethtown, A friend,	25 00
Flatbush, L. I., "Strong Memorial" Band, Mrs. C. L. Wells, Treas.: Mrs. John A. Lott, 5; Mrs. Abraham Lott, 5; Mrs. W. H. Story, 5; Mrs. M. H. Bergen, 5; Mrs. C. L. Wells, 5; Mrs. A. L. Zabriskie, 5; Mrs. John D. Prince, 5; Miss S. E. Schoonmaker, 5; Misses	

Duryea, 4.50; Mrs. J. V. B. Martense, 4; Mrs. J. Z. Lott, 3; Mrs. John H. Ditmas, 3; Mrs. John Antonides, 3; Miss Annie Lott, 3; Miss Phebe Ditmas, 3; Miss C. S. Vanderbilt, 3; Mrs. G. L. Vanderbilt, 3; Mrs. Spofford, 3; Mrs. Ferris, 3; Mrs. Dr. Zabriskie, 3; Miss Gertrude Lefferts, 2.50; Miss Louise G. Zabriskie, 2; Miss McLeod, 2; Mrs. J. A. Martense, 2; Mrs. W. W. Story, 2; Mrs. Wm. G. Longmire, 2; Mrs. Wm. Brown, 2; Mrs. J. Lott Vanderbilt, 2; Mrs. W. H. Allgeo, 2; Mrs. A. J. Ditmas, 2; Mrs. Cornelius Suydam, 2; Mrs. Winship, 2; Mrs. William Williamson, 2; Mrs. Hopkins, 2; Miss Maggie Rhodes, 1.50; Mrs. Wm. Matthews, Jr., 1; Mrs. William Schoonmaker, 1; Mrs. Peter J. Neefus, 1; Mrs. S. H. Williamson, 1; Mrs. Henry Stryker, 1; Mrs. Edgar Jones, 1; Mrs. Dr. Ingraham, 1; Mrs. W. K. Williamson, 1; Mrs. Wm. Allgeo, 1; Miss G. V. Schoonmaker, 1; Mrs. Catherine Wyckoff, 50c.; "Links," 6; of which for Bible-reader in Vellore, 50, and for teacher in Japan, 60,	125 00
Glenville, "Hope" Band, per Miss Julia Harmon,	11 00
Le Roy, Mrs. A. H. Manwaring, an Easter offering, 10; postage, 20c.,	10 20
New York, Mrs. F. M. Wiley, for Bible-reader in Calcutta,	100 00
Mrs. A. Van Santvoord, annual subscription. In memoriam; for child in Peking,	50 00
Mrs. J. Le Roy, from Mr. Henry I. Barbey, Geneva, Switzerland, for Life Membership of Mr. and Mrs. HENRY I. BARBEY,	100 00
"Johnson" Band, through Mrs. Wm. Vigelius,	22 50
A Friend, per Miss Burnet,	5 00
D. J. Eno,	25 00
By Miss J. Abeel: Mrs. A. Storer, 1; Miss H. M. Wright, Rome, N. Y., 5; "Link," 50c., Mite boxes of Bessie and May Brown,	6 50
Rev. Mr. Holcomb, of Allahabad, India,	3 88
Mrs. M. K. Jesup, annual subn., 10; Women of Olivet Helping Hand, for India, 7.25,	5 00
Mrs. Robert Sewell, of which 30 for "Karee" in Calcutta, 200 00	17 25

"Rogers" Band of S. Reformed Church, Mrs J. B. Lockwood, Treas., for zenana work, viz. : Mrs. Samuel Sloan, 25; Mrs. Geo. W. Elder, 10; Mrs. Eugene Thomson, 10; Miss J. Abeel, 10; Mrs. N. L. Mc Cready, 10; Miss Hanneway, 6; Mrs. Robert Sewell, 5; Mrs. E. P. Rogers, 5; Mrs. Dexter, 5; Mrs. Augustus C. Taylor, 5; Mrs. Joseph B. Lockwood, 5.40. Collected by Miss Emilie Suydam : Miss Suydam, 1.20; Miss Julia Muller, 1.20; Miss Josie Muller, 1.20,	1 00 00
Owego, Mrs. Parker, an Easter offering,	10 00
Plattsburg, by Mrs. Moss K. Platt: Mrs. Monroe Hall, 1; Mrs. Charles H. Moore, 1; Mrs. Rock, 30,	2 30
Schenectady, "Louise Hook" Band, Miss Daisy Van Voast, Treas.,	20 00
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	\$1,704 88

NEW JERSEY.

"Heart's Content," in response to "Peter's Gift,"	30 00
Montclair, by Mrs. B. Carter, for Miss Ward's work : Mrs. Edward Sweet, 10; Mrs. Wm. Hutchinson, 15; Mrs. B. Carter, 15,	40 00
Newark, Mrs. Dr. Oehme, for "Waka Nakahara" (Mary Justice),	40 00
H. H. McCullough, Esq., per Mrs. Oehme, for "Harriet Amelia Justice," Japan. A memorial offering,	40 00
Newark Aux., Mrs. E. D. G. Smith, Treas. (see items below),	87 50
New Brunswick, New Brunswick Aux., Miss M. A. Campbell, Treas., of which from Bethel Mission, for child in Calcutta, 15,	47 55
Roselle, "Earnest Workers of Roselle," per Mrs. D. W. Berdan, to constitute Miss V. MAY WHITE, Life Member,	25 00
Scotch Plains, "Helping Hands," per Miss E. S. Coles, for Japan,	10 00
Trenton, Miss Mary H. Fisk, for "Mamie Fisk," Japan,	5 00
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	\$295 05

PENNSYLVANIA.

Philadelphia, Phila. Branch, Mrs. C. B. Keen, Treas. : For Miss Higby's school, Maulmain,	100 00
For Mrs. Winsor's school, Siroor, Bombay Presidency, India,	100 00

For Miss Lathrop,	196 00
"Miss Hook,	196 00
"Miss Jones,	196 00
"Blind Bible-reader in Cairo, Egypt,	96 00
For Mrs. Lambuth's Orphanage, Shanghai,	200 00
For purchase of Bibles for little Hindustanee children,	2 87
Total from Philadelphia Branch, \$1,036.87.	
Mrs. S. C. Savage, for child in Calcutta, 30; for Greek girls under Mrs. Kalopothakes, at Athens, 20,	50 00
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	\$1,136 87

DELAWARE.

New Castle, New Castle Aux., per Mrs. S. W. Spotswood, Miss Booth, 5; Mrs. Gray, 5; Mrs. M. C. Smith, 5; Mrs. Kennedy, 5; Miss Scofield, 5; Miss Nevin, 3; Mrs. E. Janvier, 2; Mrs. Spotswood, 10; Mrs. Van Vranken, 1; Mrs. Taggart, 1; Mrs. Carpenter, 1; Mrs. Turner, 1; Mrs. Truss, 1; Mrs. Tetlow, 1; Mrs. R. G. Cooper, 1; Mrs. Dr. Black, 1; Mrs. Bouldin, 1; Mrs. Terris, 1; Mrs. E. I. Nisbet, 2; Miss Johns, 1; Mrs. I. Fleming, 1; Mrs. Dr. Edwards, 1; J. Lewis Edwards, 1; John C. Edwards, 1; George K. Edwards, 1; Miss Spotswood, 1; Miss V. Spotswood, 1; Mrs. A. B. Cooper, 50c.; Miss A. R. S., 50c.; Mrs. Carter, 25c.; cash, 4,	65 25
Wilmington, Infant S. of Hanover Church, per Miss A. B. Porter,	32 83
Easter offering of Christ's Church, Christiana Hundred, per Rev. D. D. Smith,	70 00
	<hr/>
	\$168 08

VIRGINIA.

Alexandria, Mrs. Anson G. P. Dodge, Sr., for Japan,	\$5 00
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OHIO.

Hudson, "Silver Star" Band, Miss Susie R. Cutler, Treas., for "Nellie Star," Calcutta, \$20 00	\$20 00
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KENTUCKY.

Franklin, "Dorinda" Band, per Miss D. A. Duncan, for Mrs. Pierson,	\$4 00
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ILLINOIS.

Chicago, Chicago Branch, Mrs. O. F. Avery, Treas. (See items below),	191 73
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Peoria, Ref. Epis. Church, per Miss Julia F. Cockle, for Miss Staig, Calcutta,	60 00
Rockford, "The Argonauts," per Mrs. R. Emerson, to be credited to Chicago Branch,	22 00
	<u>\$273 73</u>

WISCONSIN.

Milwaukee, Woman's Foreign Missionary Society of Immanuel Church, Mrs. Willard Merrill, Treas., for Home in Japan,	\$10 00
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MISSOURI.

St. Louis, St. Louis Aux., Mrs. S. W. Barber, Treas., Mrs. Whittaker's Infant Class, for "Carrie Barber,"	1 00
Mrs. J. B. Maude, for "Mabel Maude," Calcutta,	30 00
	<u>\$31 00</u>

TEXAS.

Georgetown, "Little Stars," Mrs. Jennie Leseane, Sec., per Mrs. Hughes, viz.: Mrs. George Glasrok, 50c.; Mrs. Leavell, 50c.; Mrs. Emzy Taylor, 50c.; Mrs. Enbank, 25c.; Mrs. Sur-

therband, 2; Mrs. Thomas P. Hughes, 2.94; Miss Jennie Gayle, 50c.; Miss Etta S. Duncan, 1; Rosa Dimnit, 1; Birdie Dimit, 1; Mary Trule, 50c.; Mr. Will Mann, 25c.; Mr. Leseane, 50c.; Little Tommy P. Hughes' Bank, 2.31; "The Little Stars" Mission Class, 4.75; Mrs. Jennie Leseane, 1.50, \$20 00
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SALES OF PUBLICATIONS.

Subscriptions for "Missionary Link," Miss Staynor, &c., 2.50; Mrs. Jacobs, &c., 2; Mrs. Southmayd, 2.40; Miss Sawyer, 3.50; Miss Hardy, 2; smaller subscriptions, 13.27	25 67
Leaflets,	3 50
Japan paper,	1 95
Reports,	2 00
"Kardoo,"	4 69
Gospel in all Lands,	15
Collecting cards and postage,	67
	<u>\$38 63</u>

Total receipts from March 26 to May 26, 1881, \$4,764 54

MRS. J. E. JOHNSON,

Asst. Treas.

RECEIPTS of Boston Branch.

Mrs. Wm. Appleton, for Miss Harris, Cawnpore, India,	400 00
Through Mrs. J. D. Richardson, subscriptions and "Link,"	33 80
Through Mrs. E. Crosby, Mrs. Francis Jones	2 00
Through Mrs. Frank Wood, St. Mary's Church, Dorchester,	4 00
Trinity Church, through Miss A. Merrill, for the support of Miss Marston,	
Mrs. N. Thayer,	50 00
" R. T. Paine,	25 00
" J. M. Sears,	25 00
" M. Brimmer,	25 00
Miss Lowell,	20 00
Mrs. R. M. Cushing,	20 00
" C. W. Dexter,	20 00
" G. N. Black,	20 00
" Morrill,	20 00
Miss E. C. Gray,	20 00
Mrs. E. V. R. Thayer,	20 00
" Burr Porter,	10 00
" J. A. Burnham,	10 00
Miss Burnham,	10 00
Miss Hooker,	10 00
Mrs. G. J. Fiske,	10 00
" C. R. Codman,	10 00
" G. H. Shaw,	10 00
" C. J. Whitmore,	10 00

Mrs. Alex. Cochrane,	10 00
" Bryant,	10 00
Miss Borland,	10 00
Mrs. James Lawrence,	10 00
" Spaulding,	10 00
" F. G. Dexter,	10 00
" Moses Kimball,	10 00
" J. C. Fiske,	10 00
" S. N. Brown, Jr.,	5 00
" J. H. Dane,	5 00
Miss Wood,	5 00
Miss E. S. Fiske,	5 00
Mrs. J. N. Fiske,	5 00
A. Friend,	5 00
Miss Torrey,	5 00
Mrs. Hammond,	5 00
Miss Cunningham,	5 00
Mrs. J. F. Tuckerman,	5 00
" H. W. Haynes,	5 00
" Nash,	5 00
" H. H. Fay,	5 00
" Dunning,	5 00
" B. R. Curtis,	5 00
" G. N. Dana,	5 00
" Crehore,	5 00
" Bingham,	5 00
" Suter,	5 00
" S. Eliot,	5 00
" J. S. C. Greene,	5 00
Miss Dehon,	5 00

Mrs. Page,	5 00
Mrs. D. H. Hayden,	5 00
A Friend,	5 00
Anonymous,	5 00
A Friend,	5 00
Mrs. Wilcox,	2 00
" Hudson,	1 00
" Lovett,	1 00
" Wilson,	1 00
Miss Mann,	50
Miss Kittie Porter,	50
Mrs. Talbot,	3 00
Mrs. Slafter,	2 00
Miss Shattuck,	2 00
Anonymous,	2 00
Mrs. Scudder,	2 00
" Heard,	2 00
" Gibbs,	2 00
Anonymous,	2 00
Mrs. Sturdivant,	3 00

Miss Shute,	1 00
Mrs. Charles Parker,	1 50
Mrs. Fogg,	2 00
Miss Gardiner,	1 00
Miss Reynolds,	3 00
Mrs. Wm. Amory, Jr.,	2 00
A Friend,	2 00
Anonymous,	1 50

LINKS.

Mrs. C. H. Parker,	50
Mrs. Edmund Slafter,	50

Mrs. A. H. Vaughan,	601 50
	10 00

\$1,051 30

MARIA N. JOHNSON,

*Treasurer.*RECEIPTS *of the Newark Aux.*

By Miss J. W. Abeel:	
Mrs. S. S. Doughty, for "Link,"	50
By Miss S. Wallace:	
Mrs. Theodore Coe, 1; Miss	
Strong, 1; Annie Ivory, 1;	
Miss Halsey, 10; Mrs. Tuttle,	
5; Mrs. Teese, 2; Miss C.	
Johnson, 5; Mrs. E. Stanislaus	
Jones, 5,	30 00
By Mrs. Anna M. Pierson, Cal-	
vary Church, for Bible-reader,	
" Mohenee,"	32 00
" Persis" Band, per Mrs. J.	
Howard Smith: Mrs. Parker,	

Fanny and Beatrice, 10; Miss	
Gore, for "Link," 50c.; Rev.	
Dr. J. H. S., 3.50; Emma M.	
H. S., 1; Mrs. J. H. S., annual	
subscription, 10,	25 00
	<u>\$87 50</u>

Mrs. E. D. G. SMITH,

Treasurer.

Erratum.—\$15 credited in "Link" for Sept., 1880, "other friends," should read Mrs. J. H. S.

RECEIPTS *of Chicago Branch.*

Mrs. N. S. Bouton,	10 00
For Japan pictures, sent from	
Yokohama, by Mrs. Pierson,	2 00
Sale of articles remaining from	
Mission-Band bazar,	2 15
Sale of publications,	75
Mrs. Wm. King,	5 00
Mrs. John Forsyth,	10 00
Mrs. Riley, for the memorial	
school at Cawnpore,	2 00
Mrs. Taylor, donation and	
"Link,"	1 18
Received at annual meeting:	
Mrs. C. P. Buckingham,	25 00
Mrs. J. V. Dunlevy,	20 00
Mrs. Helen H. Flynt,	1 00
Balance from Miss Crumbaugh's	
S. S. class, for "Annie Law-	
rence,"	12 00
Mrs. J. V. Drew,	5 00
Sale of articles from bazar,	9 40

Collection by Miss Thaxter, from	
"Oakland Zenana" Band: Mrs.	
H. Chase, 1; Mrs. S. A. Blair,	
60c.; Mrs. J. D. Wilson, 1;	
Mrs. and Miss May Thaxter, 8,	10 60
Infant class of 1st Cong. Church,	
by Mrs. R. B. Prussener, for	
girl in Japan,	17 90
Mrs. R. N. Isham,	5 00
Sale of publications,	2 25
"Oakland Zenana Band," per Rev.	
J. D. Wilson,	13 50
Mrs. Henry W. King, for "Fannie	
King," in Calcutta,	30 00
Mrs. Walker,	2 00
Mrs. V. L. Turner,	5 00

\$191 73

Mrs. O. F. AVERY,

Treasurer.

RECEIPTS of the Philadelphia Branch from March 26 to May
23, 1881.

Through Miss Dillaye: Mrs. Gustavus W. Knowlen, 100; Class of 1877 of Chestnut Street Sem., Phil., 30; "Ice Cream" Band of Chestnut Street Sem., 30; collected by Miss S. A. Scull, Washington, D. C., 20,	180 00	Through the Treasurer: Miss M. Whelan, an. subn. and "Link,"	1 50
Through Mrs. I. S. Williams: Thomas Robinson, for 1880, 5; Miss Ralston, do. 10; do., "Link," 50c.; Mrs. M. Hill, 5; Mrs. L. Tingley, 5; Mrs. J. Lucas, 5; Sunday-school of the Church of the Covenant, 20; Miss M. Trentman, 20; Misses Smith, for "Link," 1; Miss Stevenson, "Link," 50c.; Mrs. W. A. Tatem, "Link," 60c;	72 60	Through Mrs. Nicholson: 2nd. Ref. Epis. Church, Miss Cornelia F. Taylor, Pegli, Italy, £5,	24 15
Through Mrs. J. F. Page: Mrs. Washington Butcher,	5 00	Germantown Auxiliary, through Miss Halloway, Treasurer: Collected by Miss Wilson, 1st Pres. Church, Germantown: Mrs. Dennison, 2; Miss J. Mans- field, 1; Miss M. Mansfield, 1; Miss Maclean, 1; Miss Whartenby, 1; Miss de Forest, 1; Mrs. Condit, 1; Mrs. Eirin- ger, 2; Mrs. Graham, 1; Mrs. E. L. Wilson, 1; Mrs. J. S. Henry, 5; Mrs. G. Garrett, 1; Mrs. Penvere, 2; Mrs. Boswell, 2; Mrs. J. P. Wilson, 1; Mrs. Dunton, 5; Mrs. Westcott, 1; Mrs. A. Garrett, 1,	31 00
Through Mrs. Haddock: Donation of the Press in ad- vertising: <i>Ledger</i> , 3.75; <i>North American</i> , 2; <i>Evening Tele- graph</i> , 2.40; <i>Inquirer</i> , 1.20; <i>Press</i> , 35c.; <i>Bulletin</i> , 50c.,	10 20	Collected by Mrs. G. Nugent: Miss M. Lybrard, 1; Mrs. A. Leavitt, 5; Mrs. C. Le Boutil- lier, 3.50; Mrs. C. H. Cum- mings, 1.50; Mrs. H. K. Cum- mings, 1; Mrs. F. Howell, 1.50; Mrs. E. Jeffries, 1; Mrs. H. G. Jones, 2; Mrs. A. L. Crain, 1; Mrs. J. Douglass, 2; Mrs. Geo. Nugent, 3; Mrs. Benj. Homer, 1.50,	24 00
Infant School St. Paul's Epis. Church,	20 00	Through Miss Halloway: Mrs. V. C. Bush, 5; Miss M. Mitchell, 1; Miss L. Wells, 1; Mrs. Lee, 1; Mrs. Miles, 2; Miss Collins, 1,	11 00
Through Mrs. R. C. Matlack: Miss Helen Bunting, 5; Mrs. Susan M. Patterson, 5; Miss M. M. Kirkpatrick, "Link," 1.20,	11 20	Total from Germ. Aux., 66 Lambertville Aux., per S. W. Hoff, Treasurer: For child in Am. Home, Yokohama, Japan, 65; for child in Calcutta Orph., 30; for Bible- reader in Shanghai, 56; the re- mainder for general purposes, 151 00	151 00
Through Mrs. A. F. Lex: Miss M. M. Kirkpatrick, for Shorelatta, 80; do. annual sub., 20; Miss Mary T. Kirkpatrick, for 1880-81, 4; Richard A. Cas- den, 1; Mrs. L. W. Leavitt, 2.50; Miss Henrietta Graeff, 2,	109 50	"John A. Howell" Memorial Band, Mrs. Z. L. Howell, Treasurer: Mrs. John A. Howell, 1; Miss Lizzie Howell, 1; Miss Emma Howell, 1; Mrs. B. L. Harper, 1; Miss Reba Harper, 25c.; Mrs. Zophar C. Howell, 1; Mrs. E. B. Whiteman, 1; Miss Rebecca Howell, 1; Mrs. F. C. Howell, 1; Mr. Zophar L. Howell, 1; Mrs. Zophar L. Howell, 1; Mr. George How- ell, 1; Mr. Frank T. Howell, 1; Mr. Wm. Howell, 1; Mrs. Wm. Howell, 1; Miss Belle Howell, 1; Mrs. George Mc- Creery, 1; Mrs. Rose Harrison, 1; Mr. J. W. Patterson, 1; Mrs. Wm. Campbell, 1; Mrs.	34 00
Through Miss Lipman: Miss Broadbent, 2; Miss Schaf- fer, 2; Mrs. Henry T. Coates, 1; Miss L. Williamson, 1; Mrs. Wm. Knight, 1; Mrs. Falconer, 1; Miss Shaffner, 2; Miss Hood, 2; Miss Kater, 2; Miss Juliet Hood, 2; Mrs. J. D. Price, 1; Mrs. Lipman, 1; M. L. Lip- man, 1; "Link," 1 80; Mrs. L. M. Elliott, 2,	22 80		
Through Mrs. C. C. Hughes: Mrs. Jno. O. James, subn. and "Link," 1.60; Mrs. C. C. Hughes, 3,	4 60		
Through Mrs. T. S. Foster: Mrs. Dr. Halloway, "Link,"	50		

Wm. Homer, 1; Mrs. R. J. Sharpe, 1; Mr. P. M. Elsassar, 1, 23 25
 "Seraph" Band, through Miss Seraph Deal, Treasurer:
 Mrs. Bennett, 1; Mrs. R. Adair, 1; Mrs. G. Taylor, 1; Mrs. M. Bellour, 1; Mrs. Deal, 6.29;
 Miss C. Lindsay, 1; Miss Deal, 1; Miss E. Deal, 1; Miss S. Deal, 1; Mr. J. H. Fenton, 2;
 Patterson Mission, 2.71, . 20 00
 Bands of the 10th Pres. Church:
 "H. A. Boardman" Band, Miss Mary Bent, Treasurer:
 Miss Therese Espy, 1; Miss Caroline Espy, 1; Miss Catharine Bache, 1; Miss Graham, 1; Miss Mary J. Boardman, 3;
 Miss Mary Bent, 7.50; Miss Alice Bent, 5; Miss Julia Short, 50c.; Miss C. Espy, "Link,"

60c.; Miss C. Bache, "Link," 60c., 21 20
 "Shippen" Band of Sunday-school 10th Pres. Church, per Miss S. M. Dubin, Treasurer, 33 25
 "Harriet Holland" Band, per Miss Mary J. Boardman, Treasurer, to constitute EMILIE B. HILL, Life Member, 42 00
 Total from Bands of 10th Pres. Church, 96 45
 From Mrs. J. E. Johnson, for printing Phil. Branch Reports, 46 00
 From Trustees of John Bohlen Fund, Church of the Holy Trinity, Phil., . . . 600 00
 \$1,661 20

MRS. C. B. KEEN,
Treasurer.

DONATIONS.

We gratefully acknowledge the following donations for our Mission Stations :

India. A scrap-book for Belle Miller, and pictures from Bridgehampton, L. I., for Miss Ward's school.

Twelve dolls for the zenana women, from Miss Evelyn Low's S. S. class, Grace Church, Brooklyn, L. I.

A dinner set for the children of the Home, from Miss L. P. Halsted, New York.

A valuable box of dolls, scrap-books, etc., from Light-Bearers' Band, Church of the Pilgrims, Brooklyn, L. I.

A valuable box for the Calcutta Orphanage, from the St. Louis Aux.

Eighty-one dolls from the Mizpah Band, for Miss Ward, Cawnpore.

Bedspread for Miss Ward from the girls of Dr. Williams' Industrial School, of the Amity Baptist Church, N. Y.

China. Sixty yards of calico and alpaca, from Mrs. Van Santvoord, New York.

Pictures, papers, and scrap-book, from Miss Abeel, New York.

A box for Miss Kirkby's school, from Plymouth Band, Brooklyn, L. I.

Framed motto, cards, etc., from Mrs. Rainsford, New York.

Christian Weekly, from Miss Hyde, New York.

NEW LIFE MEMBERS.

Miss J. A. Ramsey, by a friend, N. Y.
 Mrs. T. B. Tompkins, " " "
 Mrs. Albert Cox, " " "
 Miss Emma L. White, " Band Earnest Workers," Roselle, N. J.
 Miss Sarah M. Mulford, " " "
 Miss V. May White, by " " "
 Mrs. Ogilvie Jung, by "Old South Union" Band, Brooklyn, N. Y.
 Miss A. M. Stewart, by " " "
 Miss Agnes Sunder, by Miss Joseph H. Patten, Brooklyn, N. Y.
 Mr. and Mrs. Henry I. Barbey, Geneva, Switzerland, of Philadelphia Branch.
 Emilie B. Hill, by "Harriet Holland" Band.

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